

RELIGIOUS FREEDOM AND THE POLITICS OF FUNDAMENTAL HUMAN RIGHTS

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Abstract

Every element of politics of local, national or global development is hinged on the valuation and promotion of Fundamental Human Rights (henceforth FHRs), as it is about the formulations and implementations of public policies to promote public interests. The social and developmental consciousness becomes more political when any of these rights is deliberately violated or abused, especially with the tools of human socialization like religion. The politics of development inevitably and indispensably becomes the politics of FHRs, because all concerns of development through any established institutions are all about the valuation of the human persons and their actions. The politics of FHRs, when viable and humane, projects the level of directedness of any nation towards the improvement of human wellbeing and that of the community of persons. It also precipitates the valuation of World Religions towards the attainment of the Culture of Peace as against the Culture of War, especially associated with religious particularism, bigotry, fanaticism, isolationism and escapism; strongly embedded in the conflicts of social and ethnic interests and values. Adopting phenomenological method of analysis, the paper aims at the necessity of the World Religions to direct the politics of FHRs along the contents of the indispensable values of the Culture of Peace as a right, common to every person for the attainment of Integral Human Development (IHD), by promoting the courses of interreligious and interfaith integration, dialogue and tolerance, in order to limit or eliminate the courses of the Culture of War associated with the ever imposing relativistic, hedonistic and nihilistic consciousness of civilization and development.

Keywords: World Religions, Integral Human Development (IHD), Culture of Peace, Fundamental Human Rights (FHRs), Human Person, Culture of War

Introduction

Where there is faith, there is love. Where there is love, there is peace. Where there is peace, there is God. And where there is God, there is no need- Leo Tolstoy

The above assertion from Leo Tolstoy's philosophical consciousness for the transcendental valuation of IHD in the midst of conflicting values precipitates the indispensable nexus of religion, politics and socialization in achieving peaceful and harmonious human community, possibly through the sustenance of the principles of common good and solidarity. The human community necessarily helps the individual to sustain his or her faith, as no faith is possible without life occasioned by the social exercises of hope and charity, and otherwise, there will be social disorder and injustice. The reigns of justice or injustice are products of human actions. Such performative dispositions are about the values the human person has on his or herself and on the society he or she belongs to. According to William Mpofu and Melissa Steyn (2021:1);

Man, as a performative idea, created inequalities and hierarchies usable for the exclusion and oppression of the other. The status of the human was self-attributed to dominant people powerful enough to name themselves and define others. That which was categorised as non-human became things, reduced to resources, usable and disposable by the unapologetic *humans*.

The consciousness for power and fame dominate our lived experiences as we are more alive with what we do to dominate others or coerce to be subservient to our will, especially with religious practices and motifs.

Hence, the individual as a subject of lived experiences is really and truly human based on his or her exercises of actions and valued choices on the consideration of the personhood of God in the lives of other persons- *Otherness of Living*. With this consciousness of the indispensability of peaceful development in relation to the personhood of God and the *Otherness of Living*, it has been observed that the developmental politics of world religions in the past few decades is perhaps unprecedented and are becoming very inevitable at every aspect for the causes of IHD. This is basically on the needs for common religious history in pursuit of common salvation, and on some enduring lived experiences such as religious violence and conflicts especially through the quest for particularistic supremacy (white or black depending on the level of religious indoctrination and fundamentality) and diplomatic power-bloc.

The issue of the violations of FHRs are not away from the influences of human greed, as Mahatma Gandhi has long socially, politically and religiously observed that “the

earth has all it needs to take care of everyone's needs, not everyone's greed". This has been a cause of social order and justice, and it is not also away from the influences of the "moral, religious and social precipitations of Nietzsche's conceptualization of trans-valuation of values." In many nations, every attempt to understand the human person is predicated on the valuation of his or her religious beliefs and convictions, and in turn, determines the preservation, protection and promotion of FHRs due to the indispensable developmental nexus of politics and religions. And away from this conviction, there have been historical religious violence and conflicts, resulting to the social and political conditioning of absolutistic power-bloc and domination on the path of the few. According to Mpofu and Steyn (2021: 5-6);

Sufferings and calamities that humans have encountered in the world have not come along expected and linear paths. The religious and racially defined human inequalities that eventually became political and economic inequalities led to a worldwide human struggle for power and domination.... Violent and absolutist forms of power and the appetite for domination produced both the Nazism that led to the Holocaust – the mass persecution and slaughter of Jews and others in Hitler's Germany – and the Zionism that has seen Israel develop policies of apartheid enacted against Palestinians. The victims of anti-Semitism and the Holocaust, within a few decades of the formation of the State of Israel in 1948, had morphed into the oppressors and managers of the debility of the Arabs and Muslims in Palestine, in a historical and political paradox.... as the scenario in which victims of power and domination systematically become oppressors and killers of others. There are, it seems, no permanent oppressors and permanent oppressed.

The politics of FHRs has currently been manipulated to fragment the values of the human person through some obnoxious advocacies of freedom and liberties, even within the religious circles. For freedom defines us as human, and where it is well-managed and employed, it guarantees the sustainability of human generations by overcoming the *Culture of War*. On this administration of human rights by the society of which the individual belongs, Jack Donnelly (2003:23) asserts that

The very ideas of respecting and violating human rights rest on the idea of the individual as part of a larger social enterprise. Rights-bearing individuals alone cannot effectively implement their rights. Alone, individuals cannot make for themselves a life worthy of human rights. Any plausible account of human dignity must include membership in society. To paraphrase Aristotle; outside of society, one would be either a god or a beast. Or, as Hobbes put it, life would be solitary, poor, nasty, brutish, and short.

Assessing the values of social fraternity and friendship in the midst of conflicts and pandemics, as it recognized this development of human interest with Pope Francis, when he asserts that,

One effective way to weaken historical consciousness, critical thinking, the struggle for justice, and the processes of integration is to empty great words of their meaning or to manipulate them. Nowadays, what do certain words like democracy, freedom, justice or unity really mean? They have been bent and shaped to serve as tools for domination, as meaningless tags that can be used to justify any action” (no. 14).

In religion, such determinant is precipitated on the level of tolerance especially through the exercises of religious freedom in such human community. Such directedness of interests precipitates the courses of IHD through the institutionalization of the *Culture of Peace* as against the *Culture of War*. It is on this pavilion of justice enlivened with truth is peace realized. These acts for the *Culture of Peace* are expected to be an enduring and lasting value of world religions, and as an organization, for the purposes of inter-religious and interfaith integration in order to ensure the sustainability of the politics of FHRs in achieving IHD. Hence, this paper is aimed at assessing the nexus between the valuation of world religions, the indispensable politics of FHRs and the quests for IHD for the institutionalization of the *Culture of Peace* in our world that has been besieged with and beclouded by the *Culture of War*, mainly occasioned by religiously-acclaimed banditry, genocide, terrorism, infanticide and other of forces for the colonization and debasement of the minds.

Hence, the contemporariness of modernization, civilization and democratization in the corridors of diplomatic alliances has not been representing the sincerity of purposes as expected from the nations of the world, even those driven by religious values. It is mainly driven by national and diplomatic supremacies triggered by military and economic securities. As existentially put, with the sense of sincerity of purposes, we understand that the issues of IHD are the issues for the preservation, protection and promotion of FHRs which are common to all persons and nations, and the sociological and developmental concerns for the preservation, protection and promotion of FHRs guaranteed the sustainability of peace, equity and justice in any community (see Isanbor 2012: 91; 2015: 116; Isanbor and Ogbenika 2019: 235, Isanbor and Uzomah 2015: 169). In the faces of imposing religious influences on the values of human relations, no nations, especially the developing ones can be excluded from these indispensable factors of IHD that readily appear to be very elusive to them due to the effects of religious bigotry, corruption and poor leaderships (see, Isanbor and Ikhianosime 2017: 70, Isanbor and Uzomah 2017: 65). The politics

of FHRs indicates the level of truthfulness the human person has sustained in achieving the *Culture of Peace*, that is, the courses for the realization of IHD.

It is on this conviction of the indispensable relationship between provision of FHRs and the quest for IHD that we recognize that the politics of FHRs provision and guarantee is an indispensable requirement of democratically constituted political systems (see, PCJP 2005: no. 153; Isanbor 2012: 92; Isanbor 2015: 117; Isanbor and Ogbenika 2019: 237, Isanbor and Uzomah 2015: 171). Such relationship underscores the constitutionality and legality of government dealing with citizens, and also predicates the nature of diplomatic ties with other nations, which profoundly determined the general quests for IHD in every society (see Mbia 2007: 108). Existentially and developmentally put, the observance of these FHRs is also as a criterion of determining the nature of relations between one government and another. It is not only an ethical but also an ideological issue which could lead to considerable legitimacy of any government in the face of other impressive diplomatic values and interests, even with religion and its ideological influences on national and international economies. Indeed, the level of FHRs performance serves as an important index for the realization of IHD. Nevertheless, we currently have social problems and political challenges in many national administrations of FHRs and the religious and sociological consciousness for the realization of IHD due to the imposing nature of our insincerity and corruptions of conscience, even with the high level of our religiosity, we understand that, existentially, “despite the numerous persons who strive to lead lives of honesty and truthfulness, all over the world we find endless lies and deceit, swindling, hypocrisy, ideology and demagoguery. But ancient religions and ethical traditions command us to speak and act truthfully” (Roche 2006: 166). It is only truth that can really transform the world and guarantee the *Culture of Peace* within every human community.

Human Person and the Contemporary Eyes of Faith and Reason

With the trends of social disharmony associated with political and religious practices and convictions, it is obvious that some of the adherents of world religions have disassociated the use of reason from the application of faith in the establishing and sustaining their knowledge of God. It is in knowing the human person as a subject of lived experiences that God is known in the same world of experiences. With the interrelation of faith and reason, we recognize that, “to believe is nothing other than to think with assent.... Believers are also thinkers in believing, they think and in thinking, they believe.... If faith does not think, it is nothing” (John Paul II 1998: no. 79). Solely religious faith will definitely lead the human person to complete extinction, and solely reason will definitely lead the human person to a world without God. It is a wider possibility of human extinction through unguided influences of the *Culture of War*, and leading us to the corridor of values where our faith must be

indispensably checkmated by reason in order to have possible fullest awakening of world religions for better world order and justice, especially through the realization of IHD. According to Mpofu and Steyn (2021: 6);

The crooked, unstable and uncertain line of persecution of the human can be concealed even under the many representations and discourses of decolonisation, the struggle for human rights and liberation. Much in the same ways that slavery, colonialism, apartheid and imperialism came enveloped in promises of civilisation, modernisation, development and democratisation, forms of human domination, violence and oppression may be dressed in the languages of human rights, decolonisation and liberation. The very vocabularies and grammars of the fight for human rights may conceal assaults and negations of human rights.

It is in development of the human person that religious practices and beliefs are made relevant. If the human person is religiously conditioned then the belief in God as all powerful and benevolent becomes developmentally-dependent. It states the reason why human life, dignity and rights must be protected, promoted and respected as they situate the presence of God in human affairs. Our reason is to guide us to sustain the ontological and cosmological valuations of rights on our personhood and dignity, a concern for harmonization of human interests. For Benedict XVI (2011: no. 5),

It could be said that among the fundamental rights and freedom rooted in the dignity of the person, religious freedom enjoys a special status. When religious freedom is acknowledged, the dignity of the human person is respected at its root, and the ethos and institutions of peoples are strengthened. On the other hand, whenever religious freedom is denied, and attempts are made to hinder people from professing their religion or faith and living accordingly, human dignity is offended, with a resulting threat to justice and peace, which are grounded in that right social order established in the light of Supreme Truth and Supreme Goodness.

Hence, for Thomas Aquinas, the human person journeys towards the knowledge of the unknown with the eyes of faith and sustains it with the eyes of reason. He understands the human person with faith-enlivened processes in relation with the power of reasoning. A journey to the unknown, perceives only by faith is only a power or a privilege of understanding the human person amongst created beings. Faith is to know what is beyond physical experience or force. To know is the acquisition of wisdom based on experience, and in most cases, wisdom is the understanding with the heart- where God resides in the human persons. Faith cannot be separated from the activities of the human persons. What we do, even though

some of them may be pragmatically-enlivened, many of them are embedded in the pavilion or efficiency of faith, which we may be regarded as “trust.” Owing to the fact that, no human person lives without some clouds of faith, and bring the presence of God when he or she journeys towards the unknown for happy ending.

The sense of faith shows the limitedness of the human person in their eyes of reason. For reason shows that we know what we can know naturally, but faith elevates our capacity to knowing that which we are naturally incapable of knowing. It is in the interaction of faith with reason that authentic truth is attained and sustained. The truth always remains what it is, no matter how and the forms of relevance falsehood may assume in the minds and lives of many persons in the society. Truth remains always and readily constant to change the world when human persons express it with every sense of purposefulness and faithfulness. To know is to have faith since reason is always with us as a person of lived experience. Such lived experiences are only possible to possess because existence is sustained by the originator of what experiences as atoms of wisdom.

According to John Paul II (1998: no. 9) when assessing the profound operational and social unity of faith and reason for the realization of truth and for understanding the personality of God in relation to human affairs, in line with the position of First Vatican Council's *Dei Filius*, asserts that;

There exists a two-fold order of knowledge, distinct not only as regards their source, but also as regards their object. With regard to the source, because we know in one by natural reason, in the other by divine faith, with regard to the object, because besides those things which natural reason can attain, there are proposed for our belief mysteries hidden in God which, unless they are divinely revealed, cannot be known.

In all, what is known is what God reveals to humanities since God is the very knowledge that makes existence possible. What is not known to, and by the human person is what is still hidden in God. The human person only knows what is revealed to him or her through the interrelation of faith and reason. John Paul II's *Fides et Ratio* showcases the autonomy of human rationality in the eyes of wisdom. For John Paul II, based on Thomistic understanding of participatory dynamism of the human person is assessing the domain of wisdom, and it owes that, rationality is at once God-centred and authentically human. The paradigm of rationality is not a set of propositions or a method, but the responsible base on which the human person strives towards the truth (see, John Paul II 1998: no. 25). It is on the pavilion of faith for the realization of IHD that defines the contents of human lived experiences. No experience without the exercise of hope for better experience- which is the domain of faith for the salvation of the human person through the same God.

Developmental Concerns of Religions Freedom on the Valuation of FHRs

The world religions are faith-community, an effort towards achieving human wellbeing. Hence, the associational valuation of world religions becomes one of the parameters for the promotion, protection and the preservation of FHRs. The world religions as collaborative organizations have recognized the indispensability of the *Culture of Peace* as against the *Culture of War* in achieving IHD in the face of imposing socio-political and religious values and interests that seem to perforate our global commonness in so many parchments of conflicts, insecurity and terrorist civilizations. For Benedict XVI (2011: no 13);

Despite the lessons of history and the efforts of states, international and regional organizations, non-governmental organizations and the many men and women of goodwill who daily work to protect fundamental right and freedoms, today's world also witness cases of persecution, discrimination, acts of violence and intolerance based on religion. In a particular way, in Asia and in Africa, the chief victims are the members of religious minorities, who are prevented from freely professing or changing their religion by forms of intimidation and the violation of their rights, basic freedoms and essential goods, including the loss of personal freedom and life itself.

We existentially recognize that today, the major problems of human security, development, disarmament, environment, and FHRs are interlocked. These problems of the moral and religious decadence in human fraternity and social friendships are in relations to the valuation of the principles of natural law that define the causes of FHRs. Without such relations, no one problem can be solved alone. And no single State can solve problems by itself. An integrated agenda for human security and the factors of the *Culture of Peace* demands cooperation by all nations (see, Roche 2006: 202). It shows the indispensability of global ethics rather than the particularity of religion. This is because, religions have become quite merged with politics and political administration of human welfare and development. It is becoming social and political landscaping of social injustice and disorderliness, especially the nations that are so submerged by religious polarity and fundamentalism as against the exercises of religious freedom. According to Benedict XVI (2011: no. 7):

The exploitation of religious freedom to disguise hidden interests such as the subversion of the established order, the hoarding of resources or the grip on power of a single group, can cause enormous harm to societies. Fanaticism, fundamentalism and practice contrary to human dignity can never be justified, even less so in the name of religion. The profession of a religion cannot be exploited or imposed by force. States and the various human

communities must never forget that religious freedom is the condition for the pursuit of truth, and truth does not impose itself by violence but by the force of its own truth. In this sense, religion is a positive driving for the building of civil and political society.

Through the objectives for the interfaith dialogue and integration, Douglas Roche opines that; “the World Parliament of Religions, showing a sense of optimism continues to focus on the conditions for peace, sustainable development, and ways of protecting and promoting respect for cultural diversity” (Roche 2006). The organization recognizes the influences of religions in human lives, especially when such religions are becoming national practices, knowing that, religions are instrumentally placed to effect a transformation in the consciousness of individuals and in public life (see, Isanbor 2012: 92; Isanbor 2015: 117; Isanbor and Ogbenika 2019: 237, Isanbor and Uzomah 2015: 171). But religions first have to rise above their internal pre-occupations and reach out to humanity. Religious faith and its operational practices should be the seat of human fraternity and friendship in the midst of the effects of contemporary human values, and the minds are the seats of beliefs and determinants of truth which fashion human ways of life and national values. As such, the bodily development remains the products of the minds. For Benedict XVI (2011: no. 7):

How can anyone deny the contribution of the world's great religions to the development of civilization? The sincere search for God has led to greater respect for human dignity. Christian communities, with their patrimony of values and principles have contributed much to making individual and peoples aware of their identity and the dignity, the establishment of democratic institutions and the recognition of human rights and their corresponding duties.

World religions recognise that the human person as a subject of lived experiences is a spiritual being, and such nature is known by the level of one's social fraternity and relationship. Hence, reaffirming the placement of truth in establishing peace in the world, in his *2003 Message for the World Day of Peace*, John Paul II (no. 3) recognizes that,

Truth will build peace if every individual sincerely acknowledges not only his rights, but also his own duties towards others. Justice will build peace if in practice everyone respects the rights of others and actually fulfils his duties towards them. Love will build peace if people feel the needs of others as their own and share what they have with others, especially the values of mind and spirit which they possess. Freedom will build peace and take it strive of, in the

choice of the means to that end, people act according to reason and assume responsibility for their own actions.

National security as a right to development, that which is to be protected by religions, has remained the basis of politics, and there are needs to properly place our beliefs on the pavilion of truth and humanness of values. The consciousness of national security precipitates that, “though religion does not have an ownership of the formulation of moral standards, religions are especially well placed to advance the standards of the *Culture of Peace*. There already exists among religions a consensus for the values, standards, and moral attitudes that are the basis for a global ethic” (Roche 2006: 110). The sense of global ethics shows the commonness of the human person and the universality of the operations of faith and reason, knowing that, the human community determines what the members believe in order to define their values, standards and moral attitudes.

Despite their own respective failures, the world's religions bear a responsibility to promote the binding values, convictions, and norms that are valid for all humans regardless of their rationality, social origin, skin colour, or religion. This global ethics for collective sustainable development with regards to operational influences of world religions shows how politically and socially vulnerable the human persons are to what they believe and the power of their reasoning, especially the destructive propensity of the *Culture of War* that has ideologically been occasioned by religious fanaticism, particularism, bigotry and fundamentalism. For Douglas Roche (2006: 159),

Adherents of the world's religions should not lose confidence that they can help to resolve conflict. Faith communities help to shape societies and cultures through the core values they proclaim. Interfaith co-operation can make shared values more evident. Religious leaders can contribute to reconciliation and mediate efforts.

As sociologically put, the transformation of the human person through the politics of human rights and values is hinged on its basis for IHD. The sociological concerns of IHD remain very indispensable and inevitable if the wholeness of creation must be upheld (See, Isanbor 2012: 95; Isanbor 2015: 120; Isanbor and Ogbenika 2019: 240, Isanbor and Uzomah 2015: 174). This is to remember that, “development is a continuation of the act of creation, a command of cultivating one's land is a call to cultivate activity in various directions” (see Ukagba 2002: 8). With such directedness of IHD, the human person must take into account moral aspects of life, and therefore, it demands a real transformation of conscience and an evangelical altitude of serving one's neighbor. This is the basis of world religions, for the culture of real development is not technology and economy alone, but the human being directed by conscience

and the command of ethics. Moreover, the exclusively economic or technological development which subordinates the moral-spiritual good of the human being to immediate profits, is in fact, destructive for the human person.

Religious Freedom and the Quest for IHD in our Contemporary Troublesome World

The politics of violence and conflicts in achieving some elements of social disorder demands the understanding of the human person as a being of conflicting interests of development. According to OkechukwuIzunwa, the idea of development conjures up in our mind an integrated, organic, organismic, holistic and total approach to growth and advancement. Far from being reductionistic as progress is, it conspires and aggregates sundry elements for the survival of man in each emerging civilization (Izunwa 2009, 34). Our point is that development comprehends the human person as its proper subject, in his or her uniqueness and relatedness, in his or her composition; anthropologically, politically, socially and the likes. It factors into the vast idea of development, the good of the physical universe in so far as it has positive implications for the man in his society; in short, in so far as it has above all, ethical, spiritual and political benefits in the quests for IHD. For Benedict XVI (2011);

Politics and diplomacy should look to the moral and spiritual patrimony offered by the great religions of the world in order to acknowledge and affirm universal truths, principles and values which cannot be denied without denying the dignity of the human person. But what does it mean, in practical terms, to promote moral truth in the world of politics and diplomacy? It means acting in a responsible way on the basis of an objective and integral knowledge of the facts; it means deconstructing political ideologies which end up supplanting truth and human dignity in order to promote pseudo-values under the pretext of peace, development and human rights, it means fostering an unswerving commitment to base positive law on the principles of the natural law.

Hence, the importance of global ethics to be promoted by world religions cannot be quantified in the determination of the level of IHD, if the *Culture of Peace* must be indispensably instituted. Politics, religion and culture remain very interconnected and interrelated, and they remain the modes of belief of a particular group of people, of any kind, for the advancement of the members of the group that have place their faith, ideologies, hope and trust on the nature of their creation and development. In proper human socialization, political, religious and cultural moralities call for holistic maintenance of the natural order that will not rob the human person of his or her dignity, meaning and purpose, through aesthetic values of creation; avoidance of industrial pollution and gratifying consumerism; elimination of wars and other types

of conflicts; simplicity and moderation of individual freedom via spirit of sacrifice; respect for life and its rights; and education in and for ecological and social responsibilities.

In instituting the *Culture of Peace*, the politics of FHRs should be centred on the advocacy for “new solidarity” and spirit of common good, and the global ethics. With global ethics, the human person is now offered the possibility to free most of the human race from the curse of ignorance to engineer integral growth and progress. The answering of human's spiritual and moral needs by “civilization” is central to its utilitarian relevance, a source of happiness, which may not be satisfactory due to contemporary misunderstanding and misinterpretation of human freedom, especially religious freedom. But, the consideration of “civilization of love” has remained a better option to the secular models of development, is about the proper placement of human freedom beyond the weight of utilitarianism. For Benedict XVI (2011: no. 1);

Religious freedom expresses what is unique the human person, for it allows us to direct our personal and social life to God, in whose fight the identity, meaning and purpose of the person and fully understood. To deny or arbitrarily restrict this freedom is to foster a reductive vision of the human person; to eclipse the public role of religion is to create a society which is unjust, inasmuch as it fails to take account of the true nature of the human person; it is to stifle the growth of the authentic and lasting peace of the whole human family.

Every other social institution is to develop the *Culture of Peace* with reference to the valuation of FHRs. This is in order to validate its essence of the human family. IHD should be seen as the real and indispensable option to other secular models of development that are can be classified as too materialistic, embracing the advancement of an aspect of FHRs (see, Isanbor and Ikhianosime 2017: 70, Isanbor and Uzomah 2017: 65). IHD model is holistic, considering the physical and metaphysical natures of the human person, in developmental policy formulation and administration. It demands the development of every person and of the whole person, especially of the poorest and most neglected in the community, considering to the universal dimension of the *Culture of Peace*(Cf, Isanbor and Ikhianosime 2017: 71, Isanbor and Uzomah 2017: 66). Therefore, the concern for human sustainability is hinged on the fact we should work towards maintaining the interrelation of faith and reason.

Religious Freedom and the Commonness of Human Salvation through World Religions

Contemporary conceptualization of IHD encompasses many dimensions of a person, including his or her physical, emotional, intellectual aspects. Nonetheless, his or her moral and spiritual development occupies a pride of place in positively cementing, influencing and focusing all aspects of his or her being, which every world religion is expected to promote, preserve and protect through the sustainability of religious freedom. Generally speaking, the sustainability of FHRs is within the purview of global ethics, recognizes that when the factors for IHD as units of global connectivity and solidarity (Isanbor and Ikhianosime, p. 73). The social classification modeling of recognition of the human person posits the needs to institutionalize the factors of IHD that are basically on the preservation, protection and promotion of FHRs. This is basically on the conviction that world religions as an organization recognizes the power of human language, ethics and the other factors of socialization in expressing the qualities of development within the ambits of human values, intelligence, freedom and rationality. According to Pontifical Council for Justice and Peace (2005: no. 166):

The demands of the common good are dependent on the social conditions of each historical period and are strictly connected to respect for and the integral promotion of the person and his fundamental rights. These demands concern above all the commitment to peace, the organization of the state's powers, a sound juridical system, the protection of the environment, and the provision of essential services to all, some of which are at the same time human rights: food, housing, work, education and access to culture, transportation, basic health care, the freedom of communication and expression, and the protection of religious freedom. Nor must one forget the contribution that every nation is required in duty to make towards a true worldwide cooperation for the common good of the whole of humanity and for future generations also.

With religion, to promote the right languages guarantee the *Culture of Peace* rather than the *Culture of War* in the reign “truth in charity.” We know that the operational viability of “the relativity of truth, goodness and beauty is a fact of life, to be denied at great peril. A single privileged vision of truth or value is always someone's limited version of it. To impose a final version of truth and values is ultimately to create victims. And the only way to prevent that is to legitimize a plurality of truths. Truth is always politicized- to have an absolute truth is to have an absolute political order, and that is tyranny, to be maintained only by intimidation, deceit and naked power” (Rue 1994: 268). This should be the compelling and enduring spirit of true interreligious integration, dialogue and tolerance in a politically-guided human community. With

such spirit of common understanding, we must understand that the institutionalization of the factors of IHD (that is, the provision of food, shelter, clothing, security, right information, healthcare and education, rather than the acquisitions of weapons of wars), universally demands that right languages and policies are used always to express the values of FHRs. Otherwise; such factors will be merely to keep the human person alive, not really out to respect and promote the subjective nature of the human person. According to Benedict XVI (2011: no. 4),

If religious freedom is the path to peace, religious education is the highway which leads new generation to see others as their brothers and sisters, with whom they are called to journey and work together so that all will feel that are living members of the one human family, from which no one is to be excluded.

Religious freedom necessarily precipitates interreligious dialogue, integration and the sense of cultural and social evangelization of global ethics and development, and avoiding the spiritualism of religious fanaticism and extremism (see, Agho, Sebastian and Osuagwu 2012: 99). Through love and truth we share beyond one's faith, belief, colour, social status and economic affiliations, we recall that the world is not the product of any necessity whatever, nor of blind fate of chance.... The world proceeds from the free will of God, He wanted to make His creatures share in His being, in His intelligence, and in His goodness (Benedict XVI 2010: no. 6). Hence, with development of interests, we recall that the central message of world religions is on peace, love and the avoidance of conflicts among humans which the founder of any religion had taught its adherents in attaining happy end. We are convinced that the ultimate goal of humanistic living is naturally ordered on the values of the *Culture of Peace* rather than on the *Culture of War*.

Conclusion

Therefore, relating the roles of world religions to the preservation, protection and promotion of FHRs posits the values of IHD person has invested in human creative and innovative actions. Such creative and innovative actions as a product of human reasoning and intelligence define human religiosity and inform the level of one's belief. The act of religiosity is equally a right to be exercised and protected, and so, one should not be coerced to practice a particular religion against his or her will, conviction and acceptability. We should remember that the conscious act of development is common to all, but, an acceptability of a particular religion is not common to all, and as such, one should be forced to do so. This shows the level of one's socialization and civilization of values and interests in accepting the workability of global ethics which defines our global commonness. This is the fate in the preservation, protection and promotion of FHRs in our world that has been

besieged and beclouded by religious conflicts, genocide and terrorism, and it demands that the world religions should endeavor to restate in the minds of their adherents the values of the *Culture of Peace* that will help to achieving IHD.

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